

The Phantasy About A Myatt Explained

A phantasy is an imagined or irrational belief or idea which has no factual evidence to support it; an irrational or imaginary depiction or hallucination of something or of some person(s) not actually present. A phantasist is a person who propagates a phantasy they believe in, either personally to others or by some medium of communication such as written or digital material.

A phantasy about a person does not need evidential facts to support it, for it is sufficient to repeat it, ad nauseam, to others personally or by modern means such as social media. For there are always individuals who will believe the phantasy is real if it is repeated often enough by many individuals, just as a zealous religious preacher or political propagandist can usually convince some people to accept their 'message' or 'revelation' or claim if they repeat it often enough, or if their audience believes them to be sincere or an authority about a particular matter.

The Perennial Phantasy

There are nine essential parts to the elaborate, decades-long, and recurring phantasy about David Myatt:

- I. That David Myatt is the pseudonymous Anton Long (DM=AL) and therefore that DM founded the Occult movement known by the acronyms ONA and O9A.
- II. That since DM founded the O9A he is responsible and/or accountable for what others, such as self-described O9A adherents or those alleged to be O9A adherents, do or have done or may do.
- III. That since AL promoted deception and misdirection, DM is deceptive, with DM's post-2012 writings about rejecting extremism and neo-nazism and about his philosophy of pathei-mathos therefore deceptive, part of some diabolical plan, and therefore can be ignored.
- IV. That DM is still a neo-nazi.
- V. That anyone who criticizes the phantasy or asks for evidence that DM=AL or who writes about Myatt in any positive way is DM.
- VI. That DM spends every day or almost every day searching for his name on the Internet and on social media.
- VII. That he posts on social media using a variety of pseudonyms in order to contradict the phantasy and post links to his post-2012 writings.
- VIII. That there is an academic consensus that DM=AL.
- IX. That, contrary to jurisprudence, it is for Myatt and not for them to prove (a) that he is not AL, and (b) that he is not behind the various pseudonyms or blogs or websites or articles or books who or which promote his works.

Claims I - VII

The salient reality is that no one has ever provided any probative evidence {1} for the claims/accusations made in parts I - VII. What is often used as 'proof' by those making the claims/accusations is the fallacy of appeal to authority {2} with their 'proof' thus the citation of some secondary source such as some published book(s) or article(s) or, more often, the tertiary Internet source called 'wikipedia' which is a collection of secondary sources.

What is often claimed to be evidence of part I and part VII is that there is a similarity of writing style, of writing in the same 'idiosyncratic way', of the use of certain terms and phrases. Yet when asked to provide evidence in the form of texts for comparison by DM and AL, the comparisons are either not provided or the claimants/accusers resort to the fallacy of appeal to authority by citing works such as those by Senholt, Goodrick-Clarke, and Introvigne whose claims about Myatt {3} (i) do not derive from primary, probative, sources but from secondary

sources, or (ii) are personal opinion, or (iii) are based on the fallacy of incomplete evidence. {4}

In this matter of a claim regarding similarity of writing style, some phantasists have stated that they are prepared to hire a professional forensic linguist in order to confirm their claim, but (i) when asked to do so and publish the results they did not respond, and (ii) as described in the 2022 essay *Author Profiling In The Case Of David Myatt And Anton Long* {5} the forensic linguist would be faced with certain problems one of which would be

"the volume of material written by both Myatt and the pseudonymous Anton Long over several decades and given that the forensic profiler would have to subjectively select what texts from what years to compare.

What would their subjective criteria for such a selection be? To compare a few texts from around the same time? To compare a few texts from the same decade? To compare just a few or dozens of texts from three or four decades?"

Both Myatt and 'Anton Long' have published thousands of texts, between the 1970s and 2012 in the case of Anton Long, and between the 1970s and 2025 in the case of Myatt.

Another problem would be the *O9A Manual of Style*, as described in that 2022 essay, where it is stated

"that certain O9A texts whether written by Anton Long himself or by his students may have deliberately copied aspects of Myatt's style, formatting, grammar and spelling in order to 'make certain people draw the fallacious conclusion they were intended to make', {6} and secondly that such a 'sinister' purpose combined with the use of the O9A manual of style was part of the O9A's Labyrinthos Mythologicus."

Claim VIII

In relation to part VIII, there is no academic consensus. George Sieg stated that the identification is "implausible and untenable based on the extent of variance in writing style, personality, and tone." {7} In addition, other academics, such as Jeffrey Kaplan, have stated that Myatt and Long are separate people, {8} with others of the opinion that 'Anton Long' was a pseudonym used by multiple individuals over the last thirty years {9} and that it "is possible that Anton Long is a pseudonym used or appropriated by multiple O9A authors." {10}

Claim IX

A common tactic among the phantasists is the use of what is arguably a form of the fallacy of *petitio principii* and who thus phrase the phantasy or parts of it in the form of a question to which question they provide the expected answer.

For example, "who else apart from Myatt would be so zealous about Myatt/about replying to posts about him/about posting links to his works/ other than Myatt himself?"

To which question(s) they expect or demand a reply, either not knowing or conveniently ignoring the salient, logical, reality that it is for the accuser, for those making an accusation of accusations, not the accused, to provide evidence, in the absence of which a claim or accusation remain just an unsubstantiated claim or accusation.

A common feature or trope {11} among those who believe in the phantasy and who propagate it in whatever manner is the use, intentionally or otherwise, of the große Lüge (Big Lie) propaganda technique. Which is when a lie or accusation – or several lies or accusations – about a person, or persons, or group, is or are repeated so often by so many and by various means that a large proportion of people accept the lie or lies or accusation(s) as fact even though nothing probative in support of such lies and allegations is ever presented.

The technique is mainly based upon the fallacy of ad populum which is when a person either 'follows the crowd' and believes or claims that because so many others have claimed or believe something it is probably true, or when they are convinced, usually emotively, by a

propagandist or politician or by some populist speaker that something is true or that someone or some many are guilty or culpable.

Conclusion

Despite there being no evidence whatsoever from primary sources for the phantasy about Mr Myatt, it is believed by thousands of people around the world usually on the basis of the fallacy of appeal to authority. It is also assiduously propagated by phantasists on an almost daily basis often by the medium of the Internet and either (i) because the phantasist is politically motivated and adheres to slogans such as "never forgive, never forget" or (ii) because the phantasist has been emotively persuaded by someone or by some propaganda that Myatt is 'evil' and/or a terrorist who founded and is still influential in a now "prolific neo-nazi terror network" responsible for multiple murders world-wide, and who also founded and is still influential in an Occult movement.

In terms of propaganda, in 2021 Myatt was listed by the policy group the Counter Extremism Project (CEP) as one of the twenty most dangerous extremists in the world {12} and, in conformity with the phantasy and thus without citing any primary sources, the CEP described Myatt as "the founder of The Order of Nine Angles".

This belief and the spread of such propaganda is symptomatic of the zeitgeist of our times where the opinions and the interpretations of others about a matter or about a person are rapidly spread and often readily believed with the quiet, the cultured, the civilized, the scholarly, art of acquiring knowledge of a matter or of a person by personal research over an extended period using primary sources unknown or unappreciated and certainly seldom practised among the general populace and even by journalists and many academics.

In the matter of the perennial phantasy about Mr Myatt and of such a civilized art it is perhaps only fitting to quote what Myatt wrote in 2012; that

"those who use [the] Media, and/or unscholarly books/essays, as sources of allegedly reliable information, as a guide, as a or as the basis for their judgement about and knowledge of someone or some many, are being unfair and uncultured because lacking in the following necessary virtues: (i) a reasoned, balanced, and thus ethical, judgement; (ii) the empathy of manifold direct personal contacts; and (ii) a scholarly research and/or a personal knowing extending over many years.

Virtues which are the genesis of a genuine understanding of, and thence an unbiased knowledge of, another human being; and virtues which rapid, impersonal, mass means of modern communication actively discourage and which virtues are seldom, it seems, cultivated and employed by those involved with and who use and who rely on such modern means for information." {13}

In his 2024 text *Research, Primary Sources, And Pathei-Mathos* he wrote that he "regarded and regard reason, logical reasoning, and scholarship using primary sources, as essential human virtues." {14}

However, we and the few others who in this digital era acknowledge the value of the art of scholarship, have no illusions regarding the phantasy about Mr Myatt: his words and our words, his post-2011 essays and ours, will neither stop the propagation of such a phantasy nor prevent susceptible and receptive others from believing it.

Yet as TS Eliot, Myatt's favourite modern poet, wrote:

Midwinter spring is its own season
Sempiternal though sodden towards sundown,
Suspended in time, between pole and tropic ...

If you came this way,
Taking any route, starting from anywhere,
At any time or at any season,
It would always be the same.

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{1} As noted in Appendix A, probative evidence is evidence which provides proof regarding a claim or an assertion or reveals the facts about an event or an occurrence or which on the balance of probability provides such proof.

While most often used in a legal sense in a trial in an established Court of Law, the term is also applicable in the matter of scholarly research using primary sources concerning an event (historical or otherwise) or concerning a person.

{2} The fallacy of appeal to authority is described in Appendix A.

{3} qv. Appendix B, *A Critical Analysis: Senholt, Goodrick-Clarke, And Introvigne*.

{4} The fallacy of incomplete evidence is described in the Appendix. See also the section on Senholt in Appendix B .

{5} <https://archive.org/download/dm-o9a-author-profiling/dm-o9a-author-profiling.pdf>

{6} The reference is to a typewritten letter dated 28th August 103 yf (1992 ev) which is reproduced in facsimile in volume one of *The Satanic Letters of Stephen Brown*, <https://archive.org/download/satanicletters-1/satanicletters-1.pdf>

{7} *Angular Momentum: From Traditional to Progressive Satanism in the Order of Nine Angles*. International Journal for the Study of New Religions, volume 4, number 2. 2013. p.257.

{8} *Religiosity and the Radical Right: Toward the Creation of a New Ethnic Identity*, in Jeffrey Kaplan and Tore Bjørge (editors), *Nation and Race: The Developing Euro-American Racist Subculture*. Northeastern University Press. 1998. p.115.

{9} *Mysticism in the 21st Century*. Sirius Academic Press. 2013. p.92.

{10} Daveed Gartenstein-Ross & Emelie Chace-Donahue, *The Order of Nine Angles: Cosmology, Practice & Movement*, Studies in Conflict & Terrorism, 2023. DOI: 10.1080/1057610X.2023.2186737

{11} A trope is defined in Appendix A.

{12} <https://web.archive.org/web/20210126120934/https://www.counterextremism.com/content/top-20-extremists>

It is perhaps relevant that the CEP is financed by several Western governments, including the United States, and in its own words is "led by a renowned group of former world leaders and diplomats".

{13} *A Matter of Honour*, <https://davidmyatt.wordpress.com/wp-content/uploads/2018/08/a-matter-of-honour.pdf>

{14} <https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/myatt-a-neglected-aspect.pdf>

Appendix A

Glossary Of Terms

Trope

"Where the Trope is far fetch'd, and hard, 'tis fit for nothing but to puzzle the Understanding", John Dryden, Juvenal (1697)

A trope is a figure of speech (verbal and written) which is far fetched; a motif, a motive or theme, that represents something which is illogical (such as a fallacy of reasoning) or which is unproven or hearsay or propaganda. The fallacies of reasoning include the appeal to authority and ad populum.

One example of a trope in common use is belief in and the propagation of a phantasy about a person; which phantasy, given the nature of phantasies, does not require any evidence to sustain it or for it to be believed.

Fairness And Jurisprudence

In the lands of the West, as often elsewhere in the world, the virtue of fairness has for centuries been admired with its cultivation in the individual regarded as a necessity for a civilized, cultured, society, based as the virtue was on restrained personal behaviour. The virtue was enshrined in one of the principles of Western jurisprudence: that the burden of proof is on the person who accuses not on the accused. Hence the fairness of the presumption of innocence until probative evidence proves otherwise.

The civilized rule, the fair thing to do, was that unless a person had done their own research using primary source material or had personal direct contemporaneous experience of an event or had extensive personal experience of a group, or personally knew a person over an extended period of time, then they reserved their judgment and did not venture forth, did not publicly give, their opinion. In respect of a person, accused of something or the subject of rumours, they gave them the benefit of the doubt until probative evidence proved otherwise.

Probative Evidence

Probative evidence is evidence which provides proof regarding a claim or an assertion or reveals the facts about an event or an occurrence or which on the balance of probability provides such proof.

While most often used in a legal sense in a trial in an established Court of Law, the term is also applicable in the matter of scholarly research using primary sources concerning an event (historical or otherwise) or concerning a person.

Scholarly

To be learned, to be a scholar in the traditional sense, is to have a profound knowledge gained by individual study. The criteria of scholarship are: (i) a detailed, meticulous, unbiased original research on and concerning a specific topic or topics or subject or person undertaken over a period of time, usually a year or more in duration and involving primary source material; (ii) an ability to be able to read primary sources in their original language; and (iii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject being the logical result of the cumulative scholarly learning so acquired. If the researcher cannot read primary sources in their original language and has to rely on the translations of others then their conclusions are not original and not scholarly just as if they commit logical fallacies - such as the fallacy of Incomplete Evidence - then their conclusions are also not scholarly.

Fallacy Of Appeal To Authority

The fallacy of appeal to authority, also known as the fallacy of Argumentum ad Verecundiam, is somewhat misunderstood in this age of the Internet. It is not only citing or quoting a person or

persons who is/are regarded, by the person citing or quoting or by others, as an authority or 'expert' on a subject but also citing or quoting the opinion given by some institution, or 'policy/advisory group' or similar, on a subject, regardless of whether or not the 'expert' or institution or whatever has their opinion published by some means or some medium regarded as 'mainstream', academic, or 'respectable' or authoritative.

The crux of the fallacy is a reliance by someone or by some others on who or what is regarded in a particular society as an authority on or as having a detailed or 'expert' knowledge of a subject or subjects.

Thus a statement such as the fallacy of appeal to authority "is when the opinion of a non-expert on a topic is used as evidence" is itself fallacious because although it appears to be a decisive statement regarding 'authority' it is logically not so having not only restricted the fallacy to those are not 'experts' but does not define what an 'expert' or a 'false expert' is or are or who or what person or institution, or 'policy/advisory group' or similar has the 'authority' to declare someone an 'expert' or a 'false expert' in a certain subject or subjects, and from whence a person or an institution, or 'policy/advisory group' or similar derives their own authority to make such declarations.

The corollary of the appeal to authority is personal research by scholarly means of a subject using primary sources.

Primary Sources

Primary sources include contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials individuals used to describe (i) events in which they were participants or observers, and (ii) ideas or creations - such as a philosophy, music, literature, or art-work - which they were responsible for. Hence in the matter of a philosophy such as that of Heidegger the primary sources are his published writings, authenticated recordings or transcriptions of his speeches/lectures, and authenticated unpublished manuscripts if any. The writings, opinions, and conclusions of others about that philosophy, and other translations of his work, are secondary sources, with compilations of quotations from such secondary sources, a tertiary source.

Fallacy Of Ad Populum

This is when a person either 'follows the crowd' and believes or claims that because so many others have claimed or believe something it is probably true, or when they are convinced, usually emotively, by a propagandist or politician or by some populist speaker that something is true or that someone or some many are guilty or culpable.

Fallacy Of Argumentum ad Hominem

Argumentum ad hominem is when the character and/or the motives and/or the identity of the person presenting an argument is/are maligned or called into question often in an attempt to deflect attention away from the topic being discussed or from the opponents failure to answer questions asked of them or provide the evidence they were asked to provide.

Fallacy of Composition

Also known as the Fallacy of Illicit Transference. This is an example of equivocation, and is when a generalization is made from a few specific instances or examples with the generalization then applied to pejoratively describe or malign a group or organization or person.

Fallacy Of The False Cause

Generally referred to by the Latin phrase *non causa pro causa*. This fallacy is the assumption that one thing is the cause of another without any logical reasoning or probative evidence.

Fallacy Of Incomplete Evidence

Also known as the fallacy of suppressed evidence. This is when evidence which disproves or may disprove a claim or conclusion is not considered either deliberately (suppressed evidence) or because of a lack of detailed and scholarly research.

Appendix B

Part One:

A Critical Analysis: Senholt, Goodrick-Clarke, And Introvigne

Senholt

This critical examination of Senholt's text [1] reveals that he does not present any textual evidence from, for example, forensic linguistics, or present multiple examples of writings by both Myatt and Anton Long for analysis, or provide evidence based on his own research using primary sources.

Instead, he expresses an opinion as in the claim that 'Anton Long' is "the pseudonym of David Myatt" and in claim that

"when one has a closer look at many of the basic ideas and the terminology used in the ONA, it appears as if there are many glaring similarities to Myatt's own ideas."

Thus Senholt in regard to that latter claim cites terms such as Homo Galactica, causal and acausal, and Aeons while failing to mention the obvious fact that such borrowing of terms, ideas and concepts, is and has been common for centuries and is not evidence of a direct and personal link between those using such terms, ideas and concepts.

As Myatt wrote in a 2012 detailed critique of Senholt's claims titled *A Matter Of Honour*:

"As an early advocate of copyleft, I have never been bothered by plagiarism or by others using and adapting my ideas and my 'inventions', such as The Star Game. Thus there is use and adaptation by others, and possibly plagiarism, but no proof of a direct link." [2]

Senholt also claims that Myatt's diverse and exeatic life is an example of O9A Insight Roles which mean "gaining real-life experience by working undercover for a period of 6-18 months". Yet of five Insight Roles mentioned in a 2004 O.N.A. text, Senholt cites three which he claims Myatt has undertaken:

- (a) "Join or form a covert insurrectionary organization, dedicated to National Socialism",
- (b) "Convert to Islam and aid, through words, or deeds, or both, those undertaking Jihad against Zionism and the NWO", and
- (c) "Join or form a National Socialist group or organization, and aid that organization and especially aid and propagate historical revisionism".

What Senholt neglects to mention is that Myatt promoted National Socialism for thirty years (1968-1998) not for the "6-18 months" of an Insight Role, and that Myatt was a Muslim who supported Jihad for over ten years (1998-2009) not for the "6-18 months" of an Insight Role.

Which places Senholt's claim into perspective. In addition, he does not mention the obvious facts that the O9A might have been inspired by the nature of Myatt's exeatic life to concoct such Insight Roles, and that Myatt's life does not include other suggested roles such as being an assassin, and joining the police or the armed forces.

Senholt also neglects to mention that over the decades the O9A has regularly changed what constitutes an Insight Role. [3]

Since Myatt's critique, in the *The Logical Fallacy of Incomplete Evidence - A Case Study* section of his *A Matter Of Honour* text, [2] effectively deconstructs Senholt's claims it is relevant to

quote from it at some length.

<begin quotation>

[T]he omitted facts and circumstances that do not support Senholt's claims and conclusions include:

§ (1) My publicly stated admission, made in the 1990's in correspondence with Professor Kaplan and others - and publicly repeated by me many times in the past ten and more years - that my occult involvement, such as it was in the 1970's and later, was for the singular purpose of subversion and infiltration in the cause of National-Socialism, with part of this being to spread racist ideas and denial of the holocaust. Thus one such occult group I associated with was a honeytrap, and the whole intent was political, revolutionary, not occult and not to with 'satanism'. It was a matter of using, or trying to use, such occult groups for a specific neo-nazi purpose without any interest in or personal involvement with the occult.

As I wrote in part two (1973-1975) of *Ethos of Extremism*:

"In respect of covert action, I came to the conclusion, following some discussions with some C88 members, that two different types of covert groups, with different strategy and tactics, might be very useful in our struggle and thus aid us directly or aid whatever right-wing political party might serve as a cover for introducing NS policies or which could be used to advance our cause.

These covert groups would not be paramilitary and thus would not resort to using armed force since that option was already covered, so far as I was then concerned, by C88.

The first type of covert group would essentially be a honeytrap, to attract non-political people who might be or who had the potential to be useful to the cause even if, or especially if, they had to be 'blackmailed' or persuaded into doing so at some future time. The second type of covert group would be devoted to establishing a small cadre of NS fanatics, of 'sleepers', to - when the time was right - be disruptive or generally subversive.

Nothing came of this second idea, and the few people I recruited during 1974 for the second group, migrated to help the first group, established the previous year. However, from the outset this first group was beset with problems for - in retrospect - two quite simple reasons, both down to me. First, my lack of leadership skills, and, second, the outer nature chosen for the group which was of a secret Occult group with the 'offer', the temptation, of sexual favours from female members in a ritualized Occult setting, with some of these female members being 'on the game' and associated with someone who was associated with my small gang of thieves [...]

But what happened was that, over time and under the guidance of its mentor, the Occult and especially the hedonistic aspects came to dominate over the political and subversive intent, with the raisons d'etat of blackmail and persuasion, of recruiting useful, respectable, people thus lost. Hence, while I still considered, then and for quite some time afterwards, that the basic idea of such a subversive group, such a honeytrap, was sound, I gradually lost interest in this particular immoral honeytrap project until another spell in prison for an assortment of offences took me away from Leeds and my life as a violent neo-nazi activist [...]

I had occasion, during the 1980's, to renew my association not only with some old C88 comrades but also with the mentor of that Occult honeytrap when, after of lapse of many years, I became involved again in neo-nazi politics and revived my project of using clandestine recruitment for 'the cause'. By this time, that Occult group had developed some useful contacts, especially in the

academic world, so some friendly co-operation between us was agreed; a co-operation which continued, sporadically, until just before my conversion to Islam in 1998.

This clandestine recruitment of mine was for a small National-Socialist cadre which went by a variety of names, beginning with 'G7' (soon abandoned), then The White Wolves (c. 1993), and finally the Aryan Resistance Movement aka Aryan Liberation Army [qv. Part Five for details].

However, while some of these Occult contacts were, given their professions, occasionally useful 'to the cause' and to 'our people', by 1997 I had come to the conclusion that the problems such association with Occultism and occultists caused far outweighed the subversive advantages; a conclusion which led me to re-write and re-issue a much earlier article of mine entitled Occultism and National-Socialism, and which revised article was subsequently published in the compilation *Cosmic Reich* by Renaissance Press of New Zealand. As I wrote in that article - "National-Socialism and Occultism are fundamentally, and irretrievably, incompatible and opposed to each other."

By the Summer of 1998 I had abandoned not only such co-operation and contacts with such Occult groups but also such clandestine recruitment on behalf of National-Socialism, concentrating instead on my Reichsfolk group and my 'revised' non-racist version of National-Socialism which I called 'ethical National-Socialism'. Later still, following my conversion to Islam, I was to reject even this version of National-Socialism."

This explains many things, including early occult articles with my name - not the name 'Anton Long' - in zines such as *The Lamp of Thoth*, and the early version of *Copula cum Daemone* (which in fact was about the birth of Adolf Hitler).

One question Senholt does not ask is why both my name and the name Anton Long occur on the same early texts, with the simple answer being that there were two different people, one of whom (me) ceased all involvement with such occult honeytraps in 1998.

§ (2) My time as a Christian monk and my writings praising Catholicism in particular and Christianity in general.

This does not fit in with the claim of me being a life-long 'devotee of extreme ideologies' or being a satanist, so it is ignored. No attempt was made to use primary sources - to talk to people who knew me as monk and who could recount my life then, and my autobiography *Myngath* where I recount my time as a monk.

No mention is made of my many articles in which I praise Catholicism or refer to it in a positive way. For example, my mention of the numinosity of the Latin Tridentine Mass [qv. *Concerning The Nature of Religion* and *The Nature of The Numinous Way*] and of the sacrament of confession. As I wrote in *Soli Deo Gloria*:

"It is my personal opinion that traditional Catholicism, with its Tridentine Mass and its particular conservative traditions, was a somewhat better, more harmonious, expression of the numinous (a necessary and relevant expression of the numinous), than both Protestantism and the reforms introduced by the Second Ecumenical Council of the Vatican, and which reforms served only to undermine the numinous, to untwist the threads that held together its 'hidden soul of harmony'."

There is also the small matter of me being married in Church in accordance with the Christian ceremony of marriage. And the small matter of writings of mine such as *Pathei-Mathos - A Path To Humility*.

§ (3) My article *Occultism and National-Socialism* - written in the 1980's and

republished in the 1990's and again around 2006 - and in which I denounced occultism, is ignored.

§ (4) My writings about National Socialism and Islam - spanning some three decades - are for the most part ignored, except when they are adduced to show I, as a nazi or as a Muslim, incited violence and possibly terrorism. Are they ignored because they in their quantity and content reveal they were written by someone who was at the time of their writing a dedicated neo-nazi and then a dedicated Muslim, and which dedication to such causes most certainly precludes being some sort of sinister person who was just using those causes for his own satanic ends?

In addition, and importantly, what are also overlooked are:

(a) The very real threat of being imprisoned for some of those writings - something surely only a genuine fanatic, a believer, would be prepared to do.

(b) My decades of political activism on behalf of National-Socialism, my two terms of imprisonment resulting from such activities, and my involvement with the paramilitary group Column 88. Which long-term activities over some thirty years, which imprisonment, and which paramilitary involvement surely indicate an inner - a rather fanatical - dedication to that cause.

(c) My travels, as a Muslim, to certain lands, the talks I gave to and the discussions I had with Muslims, and my regular attendance at Mosques to pray with other Muslims, which would indicate someone who was, during those years, committed to that Way of Life.

§ (5) My semi-autobiographical poetry, my published correspondence, and my ethical philosophy of The Numinous Way/philosophy of pathei-mathos, are completely ignored. Why are these voluminous writings and these ideas of mine ignored? Because they honestly reveal the thoughts and feelings and ideas and experiences and (importantly) the failings of someone so different from a satanist that they have to be ignored.

§ (6) My years of interior ethical and philosophical struggle to reform, to change, myself - documented in hundreds of letters, essays, poems, especially after the suicide of my fiancée in 2006 - are completely ignored. Why? Because they do not fit in with the idea, with the theory, of me being 'a deceitful, manipulative, sinister trickster', the archetypal satanist.

It seems, therefore, that some of the facts of my life have been interpreted in order to fit a theory regarding some posited and ideal ONA member, with this interpreted ONA life - with inconvenient facts and circumstances conveniently omitted or ignored - then being held up as proof that I am Anton Long, since this truncated, re-interpreted, life of mine allegedly seems to fit in with the person Anton Long is alleged to be or is said to be according to his satanist writings or according to what some anonymous person has written on the World Wide Web.

<end quotation>

Naturally the phantasists, in reply to such an explanation by Myatt, employ Part III of their phantasy: that DM's post-2012 writings are deceptive, part of some diabolical plan, and therefore can be ignored, for which claim they do not provide any evidence at all.

Goodrick-Clarke

The reference is to the 2002 book *Black Sun* by Goodrick-Clarke, [4] who like Senholt, does not present any evidence from his own or any other scholarly research based on primary sources but just presents a personal opinion such as (i) the claim on pages 215-216 that "the Order Nine Angles (ONA) was founded by David Myatt" and (ii) the claim on page 216 that the "young Myatt made contact with a coven in Fenland the following summer and later joined secret groups in London practicing the magic of the Golden Dawn and Aleister Crowley," and (iii) the claim on page 217 that "Myatt's activity on the far-right political fringe proceeded in tandem

with his deepening involvement with the black arts", and so on and so on.

It transpires that all such claims are based on Goodrick-Clarke's assumption that Myatt was the author of a 1992 typescript titled *Diablerie, Revelations of a Satanist*, a photocopy of which is in the British Library, [5] but for which assumption Goodrick-Clarke does not provide any evidence from his own research using primary sources. Nor does he cite any scholarly work that does provide such evidence because there was not then nor is there now any such scholarly source about Myatt.

In addition, as is common in items about DM=AL which reference Goodrick-Clarke and his claims about *Diablerie*, the authors fail to mention or cite the 2013 text *A Skeptic Reviews Diablerie* [6] which examines *Diablerie* in detail in the *Content and Style*, *the Errors and Omissions*, and the *Motive and Author*, sections.

The author of *A Skeptic Reviews Diablerie* writes that:

It is difficult to: conceive of Myatt, intellectual and poet, a married man aged 41 at the time, depicting himself in the way Anton Long is depicted in that 1991 text *Diablerie* – as an arrogant, self-opinionated, pompous man who talks like some character in a Dick Tracey comic strip: "the world was mine – if I chose to take it". "London called."

Not to mention using words straight out of a Star Wars movie – "the dark side". Neither can I conceive of Myatt creating such a two-dimensional wooden B-movie villain as the Anton Long of *Diablerie* is (or comes across as), as part of some elaborate ploy to create 'the Anton Long myth' and thus bolster the credentials of the Order of Nine Angles. The "perfection of evil" as Anton Long pompously claims to be in *Diablerie*?

Certainly not. Surely the author of *Breaking The Silence Down* (written 1985) – with its depiction of Sapphic love and its believable main character Diane [7] – could have come up with a better characterization of Anton Long.

The author concludes *A Skeptic Reviews Diablerie* with the statement that their

"conjecture is that *Diablerie* was written by Beesty Boy, aka 'Christos Beest', who at the time – 1991 – was a young man in his early 20's, a fan of Star Wars, had been involved with the ONA for several years, was working on his Sinister Tarot, was editor of *Fenrir*, and whose ONA booklet *Antares: The Dark Rites of Venus*, Coxland Press would publish two years later."

Introvigne

The reference is to the 2016 book *Satanism: A Social History* [8] in which Introvigne commits and relies on the fallacy of argumentum ad verecundiam by stating that Goodrick-Clarke had 'confirmed' Myatt was Anton Long and that Senholt "offered a number of elements confirming that Long was indeed Myatt".

In common with both Senholt and Goodrick-Clarke, Introvigne neither presented any evidence, based on his own scholarly research using primary sources, or from any scholarly work of the life of Myatt based only on primary sources, in the latter case because no such work currently exists.

Conclusion

In scholarly terms, those who cite Senholt and Goodrick-Clarke and Introvigne, commit the fallacy of argumentum ad verecundiam, also known as the fallacy of appeal to authority, which is

"citing or quoting a person or persons who is of who are regarded, by the person citing or quoting or by others, as an authority on a subject with the implicit assumption or an overt spoken or written assertion that such an authority should be respected because, for instance, the 'authority' is an academic while the disputant is not and therefore the opinion or statement by the 'authority' is the correct one." *Research, Primary Sources*,

The author of that definition also notes that in recent decades there have been attempts to redefine certain fallacies, and that in regard to the fallacy of appeal to authority,

"the re-definition is along the following lines: that the fallacy is when the opinion of a non-expert on a topic is used as evidence; which statement is, while appearing to be a decisive statement concerning 'authority', is not so for two reasons. First, because the presumption is that the opinion or statement by a 'non-expert' is inferior to the opinion or statement of an 'expert'; second, there is the question of what criteria is used to define 'an expert' as distinct from a 'non-expert' and thus from whence or from whom or how the 'expert' derives their presumed authority on a particular subject; presumably by an appeal to others who are regarded, at the time, as 'experts' themselves, or by an appeal to the 'authority' of an academic institution or some conclave or institution of 'experts' on the subject in question.

This presumption regarding expert knowledge or expertize is contrary to both experimental science and scholarship, for both can and have been used to overturn accepted, and current or past 'expert', opinion."

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Part Two

Two Academic Articles

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Occult Beliefs and the Far Right: The Case of the Order of Nine Angles

Shanon Shah, Jane Cooper & Suzanne Newcombe, 2023,
<https://doi.org/10.1080/1057610X.2023.2195065>

The authors write:

"The true identity of Long has officially remained a mystery to academic researchers, journalists and members of the movement. There is enough textual evidence to suggest that Long is the nom de guerre of David Myatt, the founder of the British neo-Nazi National-Socialist Movement (NSM) [...]

Some of the ONA's later texts appear to admit that Anton Long was Myatt's nom de plume."

Significantly, (i) the one footnote they provide regarding 'textual evidence' is to Senholt whose opinions and committal of the fallacy of incomplete evidence have been reviewed above; (ii) they suggest that "Anton Long could also have been a name adopted by a living individual which has morphed into a persona to which multiple people now contribute", and (iii) that their "sources are the online, 'primary source' texts produced by the ONA and groups associated with it, all accessible via public domain".

Their sources are thus to secondary ones, not to primary ones, which primary sources in the matter of the O.N.A. are regarded as the writings of Anton Long between 1976 and 1992. [10]

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The Order of Nine Angles: Cosmology, Practice & Movement

Daveed Gartenstein-Ross & Emelie Chace-Donahue, 2023,
<https://doi.org/10.1080/1057610X.2023.2186737>

According to the authors the writings of Anton Long "form the basis of the philosophy and practices" of the O9A and that they "give Long's texts more weight than those of others because his writings are repeatedly referenced by O9A texts as the foundation of the

philosophy."

To their credit, in respect of DM=AL, the authors not only mention Myatt's denial but also cite his 2012 essay *A Matter of Honour*, which is a primary source in the matter and deals in detail with the allegation, with the authors going on to write that "it is also possible that Anton Long is a pseudonym used or appropriated by multiple O9A authors."

However, their treatment of the matter of DM=AL is understandably perfunctory given that the concern of the article is as their title indicates the cosmology and practice of the esoteric movement that is the O9A.

Conclusion

It is indisputable that the two academic articles which have so far dealt with the matter of DM=AL fail to provide scholarly evidence that the identification is valid.

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Footnotes

[1] *Secret Identities in the Sinister Tradition: Political Esotericism and the Convergence of Radical Islam, Satanism, and National Socialism in the Order of Nine Angles*, in *The Devil's Party: Satanism in Modernity*, edited by Per Faxneld and Jesper AA Petersen, Oxford University Press, 2012

[2] <https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf>

[3] qv. *The Seven Fold Way Of The Order Of Nine Angles, A Modern Practical Guide* which states that

"nothing about the 7FW is dogmatic or fixed. What is suggested here - such as various Insight Roles - are guides, and suggested because they have been shown, by experience over decades, to work in respect of practical learning both personal and Occult and thus in respect of enabling the attainment of wisdom. The individual is free to modify and/or evolve such suggestions as have been made [...]"

Some suggested Insight Rôles are:

§ Join or form and become an active part of a political organization of the so-called extreme Left or of an anarchist nature whose aim is to replace, by political means, the current political status quo.

§ Join the Police or one of the armed forces and live the active life that such a profession entails.

§ Join a well-established and traditional religious order - either Christian or Buddhist - and live the life of a monk/nun.

§ Convert to Islam - either Sunni or Shia - and live the life of a devout Muslim, with one aim being to undertake Hajj.

§ Embark on a solo long-distance cycling expedition such as from Patagonia to Alaska.

<https://web.archive.org/web/20210205003822/https://omega9alpha.files.wordpress.com/2019/10/o9a-trilogy-print.pdf>

[4] *Black Sun: Aryan Cults, Esoteric Nazism and the Politics of Identity*, NYU Press, 2001.

[5] General Reference Collection Cup.711/742, BNB GB9219567

[6] <https://archive.org/download/diablerie-and-bealuwes-gast/Diablerie-and-Bealuwes-Gast.pdf>

[7] <https://egnatusseverin.wordpress.com/wp-content/uploads/2025/05/dwm-breaking-silence-down-color.pdf>

[8] *Satanism: A Social History*, Brill, Leiden, 2016.

[9] *Research, Primary Sources, And Pathei-Mathos*, <https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/myatt-a-neglected-aspect.pdf>

[10] qv. *Unravelling The ONA*, 2025, <https://www.scribd.com/document/836868004/Unravelling-The-ONA>

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